to the most distant star whose light takes several millions
of *light* years to reach us. Imagination reels before the
effort to conceive this tremendous force pulsating with
one beat from end to end of the universe, if there were any
ends at all. But it gives us the firm conception in response
to the sense of causality in us that every individual motion,
be it ever so minute, is, in fact, the direct expression of a
power akin to the will-force which we know in ourselves,
Does this not give us a truly transcendent idea of God as
the *Supreme Force* that fills and penetrates and binds every
atom of matter in the universe ? This leads us also to the in-
escapable philosophical conclusion that He, without whose
mandate even an ant could not pass out of existence and not a
sparrow would fall to the ground, whose Conscious, Energy is
concentrated in every particle of the ant's body, in every
feather of the sparrow, in every thread of down on each feather
and in every chemical atom in each thread, for whose care no
mote floating in a sun-beam is too minute, cannot be heedless
of a human soul looking forth with wonder at the heaven
of heavens or indifferent to the heart that approaches Him
in reverent love and prayer.

It is this sublime truth which *Rishi Yajnavalkya* declared

when he described the Supreme Being in the Brihadaranyaka Upanishadas " *The One who dwells in the earth and the heaven, within the earth and within the heaven, whom the earth and the heaven do not know, whose body the earth and the heaven are, and who* **pulls** *the earth and the heaven within."*

The Rishi further goes on postulating likewise in greater detail the immanent, binding and **pulling Power** of God in eleven other natural phenomena, *viz.,* in the water, the fire, the sky, the air, the sun, the moon and stars, the ether, the darkness, the light, then in the individual self, finally in the eight organs, *viz.,* the breath, the tongue, the eyes, the ears, the mind, the skin, knowledge and the seed.